Vol. 106. No. 3. March, 1944.

105th Year Price Eightpence

Millennial Star

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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

From the "Improvement Era"

THE late Professor Florian Cajori established that the $ developed from a *p* with a small *s* written above it, used as the Spanish abbreviation for *pesos*. The change to the $ sign was made about 1775 by English-Americans who had trade relations with the Spanish-Americans. The sign is not found in print until the beginning of the nineteenth century.

★

THE Russians are now growing many different naturally coloured cottons. At present they are growing auburn, blue, dark green, emerald, dark brown, and khaki-coloured varieties of cotton. The colour fastness of the naturally coloured cottons is reported to be better than the best artificial dyes.

★

PATULIN, a mold-produced drug, is the latest hope in treating the common cold. Of British naval personnel treated, fifty-seven per cent. were completely cured in two days compared to about ten per cent. recovering without treatment. A patulin-containing inhalant has been found effective in treating nose and throat infections. The drug is cheap and easy to make.

LAYING hens when given injections of prolactin become brooding biddies, and roosters so treated change their ways and begin to cluck. Prolactin is a special hormone of pituitary origin.

★

THE effect of rolling and pitching on the human organism is to increase the use of energy. On rough sea the sailor may require up to fifty per cent. more energy, measured in calories, than on a smooth sea.

★

IN the bedrooms in certain parts of China about half the floor space is occupied by the "kang", a clay platform two feet high, placed against the wall with an oven placed below to warm the bed in winter.

★

THE use of explosive rivets, in large-scale production, instead of the usual "blind" fasteners has increased the riveting rate by about five times. The newest method of exploding the small charge in the rivet-head is from the heat developed by an electric current induced by short radio waves.

The

"MILLENNIAL STAR"

Vol. 106. No. 3. MARCH, 1944.

Published Monthly in England by

The British Mission of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

H.Q., 149, Nightingale Lane, London, S.W.12.

Telephone: BATTERSEA 4510

Subscription Rates: 7s. 6d. per year; 4s. per half-year.

Single copies 8d. each.

Sent to any part of the world post free.

Editor: ANDRE K. ANASTASIOU (Acting Mission President).

Associate Editor: EDITH RUSSELL

Correspondence regarding "Star" Circulation or Bookstore should be addressed to Departments rather than individuals.

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Millennial Star

MONTHLY MAGAZINE ON MORMONISM

105th YEAR | MARCH 1944 | VOL. 106. NO. 3

AFTER 102 GLORIOUS YEARS

An Anniversary Message from

THE PRESIDENT
of the British Mission Relief Society

★

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WITH what a sense of achievement can we look back upon another year of Relief Society work! Surely it has been a period unique in the history of the British Mission.

However long I may be spared to do the work of the Lord, the memory of the first Mission-wide Relief Society Convention will remain indelibly impressed upon my mind. The wonderful outpouring of the Spirit, the joyous reunion with admirable women who give so nobly and withal so quietly of their best; to feel the loyalty of their support, was an experience to be long remembered.

It has been my privilege to attend the Annual Spring Conferences, and in these, too, I have been impressed with the depth of the affection and loyalty shown to me. In the smallest branches I have met with sisters manifesting a determination to "carry on" in spite of war difficulties, such as is not to be outshone in any other field of endeavour. The spirit of the pioneer women is alive today, and I am proud to be thus associated with it.

During that first unforgettable Relief Society Convention in November, I know that many of the sisters, who for various reasons were unable to attend, suffered serious disappointment. We are determined that so far as we are able to prevent it, this shall not occur again. The next reunion of this kind will be in June, 1944, and to this I hope to have the pleasure of welcoming all the sisters from the length and breadth of the British Mission.

We sisters of the Relief Society have a noble heritage of tradition to uphold. We are the mothers of sons who will, in the future, look back upon our efforts with pride or shame. Our obligations are tremendous, because we bridge a noble past and a nobler future, but if one may judge from the achievements of recent years, I have no fear.

After a century and two years the Relief Society is united and strong. Divinely instituted and directed, it flourishes and grows, giving to a war-torn world the leaven of love and the Charity which never faileth.

I draw courage and inspiration from the knowledge of your affection and support. May God bless you all and reward you for your faith and good works.

Marie W. Anastasiou

THE NATURE OF PEACE

By JOHN A. WIDTSOE
of the Council of the Twelve

An Address delivered at the 114th Semi-Annual General Conference held October, 1943, in Salt Lake City

MY Dear Brethren: I hold it a great privilege to be allowed to bear witness of the truth of this work to the assembled priesthood leadership of the Church. I bear testimony to you that this is the work of God, established by him through the instrumentality of the Prophet Joseph Smith.

During these days of conference I have enjoyed, with all of you, a feast of good things. During the days a thought has come into my mind repeatedly and has crowded out any preparation that I may have made for this occasion. It is an ancient theme, touched upon by several speakers at this conference. If the Lord will help me, I should like to discuss it with you briefly.

This is a Church of peace. The Gospel of the Lord Jesus Christ is a Gospel of peace. The Head of the Church, the Lord Jesus Christ, was spoken of as the Prince of Peace. If we study the conditions of the Church, its principles, its practices, all that pertains to it, we shall find that they all converge upon one great objective—the establishment of peace upon earth and among the children of men. That is the objective which dates back to the beginning of mortal time.

This matter of peace appears and reappears in the Scriptures. "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

At this particular time in the world's history, we have much to say about peace. The devil for some time has been given ample dominion over his own; but we understand that there never was a time when the hand of the Lord was wholly withdrawn from human affairs. Apparently the tide of battle is now being turned by the Lord toward victory for those who are battling for righteous principles.

Therefore, men are speaking about peace, and what is going to happen after the war. Books and articles are being published, there is a deluge of written material setting up propositions and proposals relative to the disposition of all mankind and all human affairs after the war is over.

I want to say to my brethren here today that these proposals begin at the wrong end, and that they will all fail. Peace upon earth is not to be established by Congress or Parliament, or by a group of international representatives. Peace is not a thing that can be taken on, then taken off again, as we do a piece of clothing. Peace is quite different from that. Peace cannot be legislated into peace upon earth. That, every man here understands.

Remember, the Saviour himself tried to point that out to us, for when he spoke to his disciples and said, "Peace I give unto you, peace I leave with you," he added, "Not as the world giveth, give I unto you."

Peace comes from within: peace is myself, if I am a truly peaceful man. The very essence of me must be the spirit of peace. Individuals make up the community, and the nation—an old enough doctrine, which we often overlook—and the only way to build a peaceful community is to build men and women who are lovers and makers of peace. Each individual, by that doctrine of Christ and his Church, holds in his own hands the peace of the world.

That makes me responsible for the peace of the world, and makes you individually responsible for the peace of the world. The responsibility cannot be

shifted to someone else. It cannot be placed upon the shoulders of Congress or Parliament, or any other organisation of men with governing authority.

I wonder if the Lord did not have that in mind when He said: . . . "the kingdom of God is within you" (Luke 17:21), or perhaps we should re-emphasize it and say: "The kingdom of God is within *you*."

The question may be asked, is it really possible for any individual to be vanquished, shall we say, by peace? Is it possible for such individuals to be so multiplied in number as to make of the earth a happy, peaceful dwelling place? The answer which we give to the world is that if a man but conform to, if he be in harmony with, eternal law, peace will be his. That is a simple formula which refers to body, mind, and spirit, and to our neighbours. If I obey the physical laws of the body, physical peace will be mine. If I obey the laws of mental health, I shall be mentally at peace. If I obey the spiritual laws which God has given, I shall likewise find peace, the highest peace. If I love my neighbours even as I love myself and my God, and all men do the same, there will be complete social peace. Such obedience can be yielded; such harmony can be won. It has been done by men; it can be done again. Such harmony with law lies at the foundation of the problem of our searching and reaching out for peace in our troubled world.

But, before we can obey we must know and understand the law. Peace has been lost because the world has lost the knowledge of divine truth, or knowing it, has misunderstood it.

For example, God, who needs to be known first, has been made into an ethereal essence, filling space, which, as the Father of men, is incomprehensible to the human mind. It is folly to look for peace among men when the deeper realities of existence are not understood. Men are ill at ease who do not comprehend these truths correctly, and are prone to warfare. Only as the truths of existence are found and accepted will peace prevail on earth.

Our patriarch spoke of this people being as a leaven. We know that to be true. We are as a leaven to all the world. That is why the "minority" of which he spoke does not count. Future, lasting peace is not a question of majority or minority, but of the power of the leaven. The leaven may be weak. Sometimes it needs to be strengthened. That is our problem, especially the task of leadership, to strengthen among our people the leaven of peace, the gospel of peace, so that out of our very presence, out of our hearts and faith, something radiates that will touch the hearts of all who are seekers after truth, who are lovers of peace. As such people gather to us, if we do our duty, they will be blessed and find that which they seek, and with us help establish upon earth the kingdom of peace, which is the kingdom of heaven.

At this moment I am looking into the faces of the leadership of the Church of Christ. We have had in this conference a wonderful feast of good things. Seldom have I felt so spiritually fed. Shall we go back now to our homes and to our labours and take all the truths that we have received, and convert them into a message of peace wherever we go? Let us do so. Remember that

Blessed are the peacemakers: for they shall be called the children of God, (Matt. 5:9.)

My message to you, and my plea with you is that each one of us, in behalf of himself, his flock, the world, will constitute himself a peacemaker, beginning with his own heart, to cleanse it, to make it fit for the abode of peace.

May God so help us and bless us. I pray, in the name of the Lord Jesus Christ. Amen.

DO YOU KNOW?

(A Monthly Questionnaire on Gospel Subjects)

1. What is a law?
2. What is a commandment?
3. What is the difference between the two?
4. What is the implication of breaking a law or commandment?
5. What is a curse?
6. What is a blessing?

(Compare your efforts with answers on page 676)

Relief Society as a COMMUNITY BUILDER

By AMY BROWN LYMAN
General President of Relief Society

★

WOMEN have always been great and important factors in community building. Pioneer women, for example, with their indomitable courage and determination, worked side by side with their husbands and sons in blazing trails, in founding and developing new settlements and in extending the borders of civilisation. Women everywhere are leaders in helping to inaugurate movements and to establish institutions and agencies for the benefit of humanity. History is replete with the struggle and achievement of brave and courageous women.

Relief Society women from the beginning have been public spirited and social-minded. Their influence has been felt in frontier pioneering and in all phases of progressive effort, both in rural and urban communities. While their organisation was founded primarily for philanthropic and charitable purposes, one of the early supplementary assignments appropriately given to them was " to assist in correcting the morals and strengthening the virtues of the community ". Accordingly, wherever branches of the Church have been located, Relief Society women have been alert to community needs and active participants in community activities and development.

Like workers in other family welfare agencies, Relief Society women early discovered for themselves that successful family welfare work depends in large measure upon the social and economic resources available in the community. This knowledge, fortified by study and research, gives them an understanding of the inter-dependence of individual and community betterment, broadening their interest in the community and helping them to be intelligent, helpful, co-operative citizens. They realise that corrective work for individuals often points to the need for preventive measures for the benefit of the whole community. For example, surgical operations emphasize the need for hospital facilities readily available to the community; a case or two of typhoid fever is often a signal that something must be done about the water supply in order to prevent an epidemic; and the lack of remunerative employment for heads of families arouses the interest of community minded individuals in employment problems. Thus, Relief Society women are interested in the home, the school, the Church; in playgrounds and recreative work; in hospitals, clinics and health centres; in home and community economics.

Throughout the many years since its organisation, the Relief Society has carried forward a continuous and varied programme in community betterment and welfare. Notable among early activities were: the suffrage movement for the purpose of giving woman a voice in public affairs; seri-culture, established in the interest of home industry and employment; grain-storing against need; women's co-operative stores to facilitate the exchange of domestic commodities; health work, including courses in nursing and obstetrics and the establishment of the Deseret Hospital in Salt Lake City (the first L.D.S. hospital and the second in the state of Utah); erection of Relief Society halls for organisation meetings and socials; temperance and peace education. Among the later movements which have found expression in actual service to the community are: definite studies in community organisation and resources; civic pride campaigns; and a continuation of health work with emphasis on public health and sanitation, child-health and maternal and infant care, co-ordinated in most communities with newly developed

state and federal programmes. Deeply interested in maternal and child welfare, the organisation co-operated wholeheartedly with state and federal agencies.

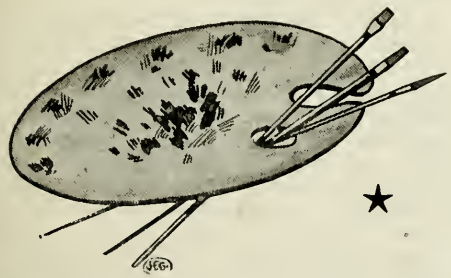
A few typical, specific examples of Relief Society activity in the interest of public health are cited: in one locality, through the efforts of Relief Society women, a pure water supply was obtained for the entire community; in several counties Relief Society women co-operated financially with other agencies in supporting in each of their respective areas a public health nurse or a clinic for dental care; in another area, drinking fountains were placed in ten public school buildings by the Relief Societies. In one state the Society assisted in the establishment of 150 health centres and four county health units, in many instances contributing funds for the work. Cabinets and chests, well equipped with articles for loan or rental, primarily for maternity cases, were set up in practically all of the ward or stake Relief Societies; a first-class maternity hospital, established in one stake in 1924, is still being operated successfully. Funds for the health work are derived chiefly from the interest on a half-million-dollar trust fund owned jointly by the local Societies and built up over many years by the actual production on gleaning of wheat by Relief Society women. Through special civic pride campaigns much has been accomplished along public health lines, general sanitation and community beautification.

With the promotion of community health, social welfare and education as its objective, the Relief Society has established one fund to stimulate creative writing, and six educational loan funds—two in the field of nursing, three in the interest of social service and one for higher education for women.

These varied activities for the betterment of the community are landmarks by the way against a background of the regular fundamental functions of the organisation in family welfare, education and spiritual development for its individual members.

The achievements of Relief Society women, both in public life and in the home, stand today as a monument to the power of their faith and service and as a challenge to the coming generations.

R. S. M.



ON March 6, 1944, Elder Alvin Loraine Gittins, for 13 months Associate Editor of the "Millennial Star", was given an honourable release from his mission. Readers of the "Star" will be especially familiar with his artistic contributions, which have played so important a part in the attractive presentation of this magazine during the past year. The present cover is typical, depicting as it does, the history of the Church's progress in a design at once simple and eloquent.

Elder Gittins has laboured diligently and capably in his Associate Editorship.

"A. L. G." — *An Appreciation*

It is a poignant and somewhat amusing fact that those concerned with the printing of the "Star" enquired with some trepidation whether his successor would be so exacting! It is this quality of precision, together with a flair for artistic effect, which has contributed so appreciably to the progress of the "Star".

It is a platitude that "one man's loss is another's gain", and it is consoling to reflect that the loss to the "Star" will ultimately result in gain for that field of art in which Elder Gittins is a brilliant student.

The Editor, his successor, the "Millennial Star" readers, and his many friends, extend their warmest appreciation for his worthy efforts, and combine in sincere wishes for his future success.—A. K. A.

"A SPIRIT YET STREAMING--"

By RUFUS K. HARDY
of the First Council of the Seventy

An Address delivered at the 114th Semi-Annual General Conference held October, 1943, in Salt Lake City

As always, I stand before this Church in these great gatherings with a sense of adoration, realising, as I do, through the study of its history from its commencement, God's blessings upon it.

I think frequently as I meet with groups of the priesthood, and particularly today, that this is like unto the great organised corporations, and you the governing body in its priesthood are the directors thereof.

I am reminded of the sacrifice which so many of you have made and are making; you men whom I associate with and know, you who have walked virtually barefooted for the advancement of God's work in your mission fields and yet, out of it all you come home, go into business, and devote thereafter a good portion of your profits and earnings back into this Church, to this great institution which God has established, never again to be taken from the earth. So, I marvel and con tantly give praise and homage to each member of the priesthood of this Church.

I am fully aware that we perhaps are the best paid board of directors that God has on earth, and if each one of us were asked, nothing could be given him which in the slightest degree could compare with the compensation which God has given him for the unselfish labour and interest he has shown in God's great work.

You know that in the beginning when this Church was young, nearly all the membership of it had a great urge to proclaim its message, and a very restless feeling to go out to do something. They could not remain inactive, and so they kept the Prophet Joseph Smith very busy answering their questions, particularly the question which arose in the hearts of so many men:

Leave thy house and home, except when thou shalt desire to see thy family;

And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing. (D. & C. 19:36-37.)

One after another of the brethren received that answer, and they all went forth to do God's bidding and to receive God's commendation, and from that start, to the present time, the Church has grown through this great and marvellous system of missionary activity unequalled anywhere.

Now, we find in our own midst here at home situations which call for additional help, situations which have been so eloquently and beautifully spoken of today. The touching of the hearts of the young, and turning of the minds of those who are innocent and free into channels which will bring back the results which we here desire in the Church.

You all have had the experience of meeting these situations. It was my experience to contact recently on one of our unfrequented streets a very little child, perhaps three years of age, with streaks down its face where the teardrops had run, who couldn't talk plainly, with another child but a year or two older, left to guard it. I had gone to ask for a certain person. No one was home. The parents were at work and these children left alone. You will understand what I mean when I say that this little one came and hugged me by the knees, and looked at me with the most intelligent and imploring gaze, hungering for parental love and attention. I can't forget, and never shall, but I do remember God's words which I have written here to quote accurately:

But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

Wherefore, they cannot sin, for power is not given unto Satan to tempt little

children, until they begin to become accountable before me ;

For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. (D. & C. 29:46-48.)

I think these things which God requires at our hands can't be fully realised until we have performed our duty and come with clean hands concerning this younger generation which is here among us.

Francis Thompson wrote this about a child:

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism. It is to believe in love, to believe in loveliness. It is to believe in belief. It is to be so little that the elves can reach and whisper in your ear. It is to turn pumpkins into coaches and mice into horses, lowness into loftiness and nothing into everything, for each child has its fairy godmother.

Well, in our day, we see many changes. We have relegated to the scrapheap the sayings of yesterday. We make fun of the old horse and buggy days.

We have more or less gone from that most beautiful commodious home with a few acres of choice land around it where we played as boys, where there came joyous gatherings in the evening to that house, and where the hospitality of parents and children made it a blessed joyful place of dwelling and retreat. We live now in apartment houses where five hundred live in the same house, and yet we don't know any of them. God says this:

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:38-40.)

And again, inasmuch as parents have children in Zion (where we are) or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organised. (D. & C. 68:25-26.)

I am acquainted with this great body of men who go forth to teach the beautiful gospel of Jesus Christ—I speak now of our missionaries, and I do earnestly plead with them that they will put forth an extra effort, not alone to those who belong to this Church, but to those with whom they constantly come in contact who are not members of the Church; to devote some of their time and attention to the children, those choice diamonds from heaven which God has given us, that they may be taught in the truth, for in this generation of which I speak the coming glory and grandeur of this nation must be through the growth and development of the children, in paths of virtue and righteousness, and that their hearts and energies be centred in "light and truth."

God bless us, I pray, and give us this understanding that the children may be helped by our efforts and I ask it in Jesus' name. Amen.

Matthew 18:1-7

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

But whoso offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.

Of Dreams and Visions

By JOSEPH FIELDING SMITH
of the Council of the Twelve

An Address delivered at the 114th Semi-Annual General Conference held October, 1943, in Salt Lake City

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IT has only been a few weeks since I was approached at a stake conference by a good brother who said there was a gentleman there who had a very important message that he wished to present to me, and would I please give him an interview. So the interview was arranged. This man stated that he had been visited by one of the three Nephite disciples, and he told me a very fantastic story. After listening to it patiently until he had finished, I said to him, "If you have had a vision or manifestation, it is your duty to keep it to yourself; it is not for the Church, and I advise you not to repeat it." I hardly think that was the counsel he was seeking.

In the past few months I have received a number of communications from various parts of the Church, from good, honest-thinking people who have made inquiry regarding some purported visions and dreams which are being circulated in all parts of the Church. These inquirers wish to know what my judgment is concerning these purported visions. We have also had certain individuals travelling around among our people, prevailing on some of the bishops to let them hold meetings where they could relate to the people their remarkable experiences which they claim to have had. They have held cottage meetings and invited people who have been foolish enough to listen to these stories.

Now, I think it is wrong for any bishop or anyone else to invite these people who profess to have had a dream or a vision, or some kind of manifestation, into a meeting house, or even into the homes and gather the people in to listen to these presentations. In my judgment it is contrary to the teachings of the Church. When John said "Believe not every spirit, but try the spirits," he did not mean that we should spend our time accepting or encouraging every wind of doctrine, but that we should prove every doctrine by the revelations of the Lord; by those principles of eternal truth which have been revealed for our guidance. We have certain standards which have been accepted and by which we are to be governed.

If I should say something which is contrary to that which is written in the standard works of the Church, and accepted by the authorities of the Church and approved by the Church generally, no one is under any obligation to accept it. Everything that I say and everything that any other person says must square itself with that which the Lord has revealed, or it should be rejected.

Paul said, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (I Cor. 14:1.) Well, this counsel is very good: but do we understand what Paul meant by the gift of prophecy? When the angel appeared to John on the Isle of Patmos, and he appeared in glory, John fell before him upon his knees and was about to worship him, but the messenger said to John:

See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Rev. 19:10.)

The Prophet Joseph Smith has said that every member of the Church should be a prophet, meaning, of course, that he should have that testimony of Jesus and keep himself in perfect accord with the Spirit of the Lord so that he could recognise truth and the Lord could reveal the truth to him, so that he might comprehend it. Every man in the Church has the right to receive revelation for his own

guidance, but not for the guidance of the Church. Back in the very beginning, when the Church was only a few months old in this dispensation, certain individuals arose claiming to have had manifestations and visions for the Church, and they led some of the members astray. There was a woman by the name of Hubble who claimed to have revelations, and some of the members of the Church listened to her. One of the eight witnesses of the Book of Mormon, Hiram Page, began to have manifestations, and he was able to have influence over others. He persuaded some of the Whitmers and even Oliver Cowdery, to accept the things that he proclaimed. The result of this was that the Lord had to give a revelation correcting all of this sort of thing, but before it was corrected the Prophet had a difficult time to get some of his brethren to understand that what had been given by Hiram Page, and Mrs. Hubble, and others, was not of the Lord.

In that revelation, which was given in February, 1831, the Lord said this:

O hearken, ye elders of my Church, and give ear to the words which I shall speak unto you.

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you to receive commandments and revelations from my hand.

And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments.

And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed. (D. & C. 43:1-7.)

This ought to be clear enough for us all. If the Lord has a revelation or a commandment to give to his people, it is going to come from the head, and when someone else comes among the people professing to have revelations and to give commandments we can test that matter very readily. We do not have to go into any details or make an extended examination of the claims, there is no need of any investigation whatever, because the Lord has given us the key as a law of the Church by which we are to be governed.

Now, again, in another revelation which was given a short time later, in March, 1831, the Lord said this:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. (D. & C. 46:7-9.)

In conclusion, I will say that I agree with Paul that prophecy is a wonderful gift, one that should be sought, for the gift of prophecy is the gift of revelation and may be received for the personal guidance of each member of the Church. I also think that the gift of discernment is a gift everyone should seek, so that we may not be deceived. If we have the spirit by which we can discern the hearts of men, and the doctrines of men, and interpret the inspiration of the Lord, then we will not be deceived. Again the Lord has said, "And whoso treasureth up my word, shall not be deceived."

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

THE FAITH OF THE LATTER-DAY SAINTS

THE TENTH ARTICLE OF FAITH (Continued)

WE BELIEVE . . . that Zion will be built upon the American Continent. . . .

TWO GATHERING PLACES.—The Prophet Micah predicted the destruction of Jerusalem and its associated Zion, the former to "become heaps" and the latter to be ploughed as a field"; and then announced a new condition that is to exist in the last days, when another "mountain of the house of the Lord" is to be established, and this is to be called Zion. The two places are mentioned separately in the prophecy: "For the law shall go forth out of Zion and the word of the Lord from Jerusalem."

Joel adds this testimony regarding the two places from which the Lord shall rule over His people: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem."

THE LATTER-DAY ZION: NEW JERUSALEM.—Thus, Micah describes in contrast the new Zion, at which the house of the Lord is to be built: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it; for the law shall go forth from Zion and the word of the Lord from Jerusalem."

John the Revelator saw in a vision a New Jerusalem as characteristic of the latter times.

The Book of Mormon foretells the establishment of Zion on the Western Continent; but the precise location was not revealed until after the restoration of the Priesthood in the present dispensation. In 1831 the Lord commanded the elders of His Church in this wise: "Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God."

Such then, is the belief of the Latter-day Saints; such are the teachings of the Church. But the plan of building up Zion has not yet been communicated.

In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains; and here, in the tops of the mountains, exalted above the hills, Temples have been erected, and all nations are flowing unto this region. But Zion shall yet be established on the chosen site; she "shall not be moved out of her place", and the pure in heart shall return "with songs of everlasting joy, to build up the waste places of Zion."

TWO distinguished members of the Council of the Twelve and one of the Presidents of the First Council of Seventy, celebrate their birthdays this month. The Saints of the British Mission send congratulations to Elder Harold B. Lee, who was born March 28, 1899, in Clifton, Idaho, Elder Spencer W. Kimball, born March 28, 1895, in Salt Lake City, Utah, and recently ordained to the Council of the Twelve, and Elder Richard L. Evans, born March 23, 1906, in Salt Lake City, whose work in connection with the "Improvement Era" and the K.S.L. Broadcasting Station is well known. May the blessings of the Lord attend them in the fulfilment of their sacred callings.

RELIEF SOCIETY PROGRESS UNDER PRIESTHOOD DIRECTION

By MARIANNE C. SHARP

THE Relief Society of the Church of Jesus Christ of Latter-day Saints is different from every other woman's organisation in the world, for it was organised at the direction of the Prophet Joseph Smith, who stands at the head of this the Last Dispensation of the Fulness of Time. The great inspirational and educational influence which this society has wielded, and does wield, over its members, would be impossible had it not continued to be guided and advised by the Priesthood of God. It is the oldest auxiliary of the Church. Before its organisation in Nauvoo, the women of the Church had not functioned as an entity, although in Kirtland they had banded together to aid in building the Kirtland Temple. By 1842, however, many of the sisters in Nauvoo desired a society. They drew up some by-laws which they showed to the Prophet. He told them he had been considering the matter of an organisation for them for some time, and that his plans were much greater than any they had in mind at that time. On March 17, he called together a few women and instituted the Relief Society. From that time on, the Relief Society, primarily an organisation for service, has functioned under the direction of the Priesthood, which embodies in itself the ultimate in service.

About six weeks after its organisation, the Prophet gave these directions, among others, to the sisters: "You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth." How wonderfully that prophecy is being fulfilled! How grateful are we, more than tongue can express, for the great progression which the turning of the key in our behalf has resulted in for women.

Due to the persecutions and scattering of the Saints following the martyrdom of the Prophet and the subsequent journey West, the Relief Society, as such, was inactive for nearly ten years. In 1853, however, a beginning in Utah was made to form organisations in the wards, but not until after the Johnston Army incident were permanent organisations established. The Priesthood again came forward in its behalf in 1866, when President Brigham Young recommended that there be Relief Society organisations in all the wards and branches. He gave to Eliza R. Snow, that wonderful woman whom the Prophet Joseph Smith called "our well-known and talented poetess", the mission of assisting the bishops in this great organising work. Again, in 1877, President Young directed the further growth and expansion of the Relief Society when he instituted the stake work in Weber Stake. Later, at the direction of President John Taylor, Eliza R. Snow was nominated to be the president of all the Relief Societies, which was the beginning of the General Board movement. Thus, we see, the stages of our growth have been directed by the Priesthood.

When the Prophet Joseph exhorted the sisters always to concentrate their faith and prayers for, and place confidence in, their husbands, whom God has appointed for them to honour, and in the faithful men whom God has placed at

the head of the Church to lead the people," he gave the rule by which all the women of our Church should live. There is greatest joy in that home in which the wife honours the Priesthood held by her husband and respects his judgment in righteousness. There is greater progress in that ward in which the Relief Society president respects and obeys the judgment of her bishop than in one in which there may not be full obedience. This same principle holds true for the Church as a whole. The Church goes forward the farthest and carries out the will of the Lord most completely when the General Relief Society (and the other auxiliaries as well) gives full and unstinting obedience to the General Authorities of the Church.

In accordance with these instructions, given nearly a hundred years ago, but still bearing their original force, for they are true, and truth does not change, the Relief Society stands ready and anxious from its smallest unit to its entire membership to heed and obey any request given by those in authority in the Church.

In these the last days, concerning which so many prophecies have been uttered, none of us knows what dark and trying times may be ahead; but whatever may come, let us remember these words of our Prophet to us: "Though the soul be tried, the heart faint, and the hands hang down, we must not retrace our steps; there must be decision of character, aside from sympathy. When instructed, we must obey that voice, observe the laws of the kingdom of God that the blessings of heaven may rest down upon us."

May the Relief Society ever merit through its continued obedience to authority these blessings of heaven; may it always faithfully perform its allotted part in the great plan of salvation.

R. S. M.

It is an institution formed to bless
The poor, the widow, and the fatherless;
To clothe the naked and the hungry feed,
And in the holy paths of virtue lead.
To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal there;
To try the strength of consolation's art
By breathing comfort to the mourning heart.

WORD OF WISDOM

THE FOOD PROBLEM

MANY times the leaders of the Church have said to us that if we would live the Word of Wisdom we would prosper. During the recent depression we were told that adherence to the Word of Wisdom would bring economic prosperity. Now we are at war and we find that the country is short of food. It is not so difficult to see what our leaders mean when they told us that the gospel would bring prosperity.

If there were no tobacco industry, how could we employ all of the men now engaged in this work; what would we do with the farms, and what would we do to raise the taxes which we now receive from this source?

We find that the tobacco plant draws heavily upon the soil for nourishment, and that it requires an amount greater than most other standard crops Let us compare tobacco with wheat, which is the "staff of life." For an acre of ground, tobacco takes 45 pounds more nitrogen, 115 pounds more potash, and 57 pounds more lime. The wheat will make many loaves of bread and give a great deal of nourishment. On the other hand, the tobacco has no food value; the amount used in beneficial ways is so small that it is insignificant. Experts also say that it has no place in crop rotation.

We now have a farm man-power shortage as well as other shortages. Would it not be wise to use the farmers who are now growing tobacco for growing food?

The gospel of Jesus Christ seems to have many answers that we do not find without it. The Lord through his servants the prophets has told us how we can have an abundant life. The Word of Wisdom would bring life in abundance to many who now are starving because they do not know these truths.

The slogan today is "Food will win the war and write the peace." If we would use our lands as the Lord intended, we would have the food with which to win. We would be a stronger and healthier nation, which would certainly not hurt our chances for victory.

—"Improvement Era"

"I HAVE POSITIVE PROOF"

JAMES R. CUNNINGHAM

I HAVE always had a testimony of the Scriptures, but three instances come to my mind which have knit the Gospel into being a part of my very life. I believe the books we hold as scripture were definitely revealed and for my part I have positive proof regarding the Bible, the Book of Mormon and the Doctrine and Covenants, that they were given to mankind from our Heavenly Father.

It happened this way. For some years I had been endeavouring to find the links required to develop my genealogical work, but without success.

As time passed the impression seemed to weigh upon me stronger. Finally, one autumn I decided to take action. At this time I had a weeks holiday due and so I determined to spend this obtaining genealogical material.

The locality where my parents lived was in the Isle of Bute, Scotland, over 400 miles away. The time to get there and back was limited to one week and at that time, having just completed a mission, I did not have the funds necessary to travel by rail. However, I had the faith and desire and I determined, like the knights of old, to put the Lord to test. Had he not said "prove me herewith that I will not pour you out a blessing that you will not have room enough to receive"? So one morning my wife accompanied me to the outskirts of London and with a bag well packed with food I turned my face north to walk to the home of my ancestors in an effort to help them.

Hitch hiking was no novelty to me. Of my difficulties on my journey northward I will not speak. Sufficient to say that I arrived at Edinburgh when my weeks holiday was almost gone and yet I still had to go many miles to my destination.

My common sense seemed to say "You have made a good effort, why not withdraw and return homeward?", but still I seemed to be urged on. Soon I found myself on a lonely country road. It began to get dark, and there seemed to be no traffic whatever from which to ask for a lift. It seemed to me that I had reached my furthest point north and should almost be satisfied with my effort. However, I thought I would engage in prayer before returning. Going to a secluded spot I knelt near a stone wall. Whilst praying I thanked God for His care and protection thus far, inasmuch as I had seen a great part of our lovely country and had enjoyed the experiences, and then, turning my face south, began to walk back home. My heart was heavy at the failure of my mission, and I bowed my head as I walked, gazing upon the ground. I had walked about a hundred yards when I perceived something white on the edge of the roadside, and found it was a leaf from the Bible. The first words I discerned in the failing light were these from the 55th Psalm: "As for me I will call upon God; and the Lord shall save me." I seemed to know immediately that this was the hand of the Lord, bidding me take courage, and to carry on in my endeavours.

My heart filled with great joy, and a surge of strength seemed to come into my frame as I faced about and set out once more for Glasgow. I had only walked a few minutes before a conveyance came along which took me right into the city, and there I located some of my long lost relatives, who made me welcome and gave me the very material I had been looking for so many years. The leaf from the Bible is one of my most treasured possessions in my Book of Remembrance.

I received my testimony of the Book of Mormon in a different fashion. It occurred when I was employed as a steward on a vessel sailing between England and South America. Night after night as we sailed along the South American coast I read the Book of Mormon in a secluded spot on the deck. I used to ponder over the things written in that revealed volume and constantly looked towards the land which is to be the home of the Saints in the Latter Days. When our vessel arrived at its destination in the

straits of Magellan we saw some of the original aborigenes of that part of the country. I noted them in their canoe making cries and gestures for food towards us as we passed in the great liner. The men were naked to the waist and of a dark colour. The solitary woman was clad little better save she had a loose skin around her shoulders.

As I gazed upon them a mighty truth seemed to surge into my being. These are the chosen ones of God, the remnant carried away to a new land; these are the people of Manasseh, sons and daughters of that great father Lehi. These are my brethren, sons of Jacob and members of the twelve tribes. How have they fallen from their former mightier state?

As I thought upon their history, as contained in the Book of Mormon, I felt a great longing to help elevate these people that they may again become obedient to the word of God. Thus was my testimony to the Book of Mormon born.

My patriarchal blessing contains specific instructions to study the Scriptures, especially the revelations given to this generation.

There is only one book of revelations given by Joseph Smith, and this is the Doctrine and Covenants, and in many ways I neglected this until one evening in 1934 I received a peculiar manifestation of the truth of this book.

For some months prior to this manifestation I had been troubled by what I now know were the powers of darkness. During it my thoughts were dark with foreboding, and I felt it a burden to live. At night I was afraid to close my eyes in sleep because of the horrible and dark dreams that closed in upon me. Indeed at some time in the long watches of the night I was seized upon by the powers of darkness and rendered helpless in body and mind. This certain evening, having sat in wretchedness far into the night, I kneeled in prayer at my bedside and in humility I prayed that my Heavenly Father would help me somewhat to come to an understanding what to do ere I entirely lost all zest in living or hope for the future. My prayer was the prayer of a child afraid of the unknown to his father.

The moment I opened my eyes again I saw immediately in front of me a scroll, and on it in words of pure white, Sections 46 and 50. I gazed at it for some time and then recalling there was only one book in the Church divided into sections, I consulted the D. & C. 46 and 50 and read these words: And as ye are appointed to the head the spirits shall be subject unto you, wherefore it shall come to pass that if you behold a spirit manifested that you cannot understand and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, then you may know that it is not of God. Section 50:30-32. I sat as a man re-infused with power and given a new thought that I held the key of future peace and joy in my possession.

I felt the mastery over the powers of darkness and tasted sweet sleep. This incident was most powerful testimony that Joseph Smith was a Prophet of God when he revealed this book of the Doctrine and Covenants, and that the revelations therein are true. The Doctrine and Covenants has ever since been my constant companion, and is read almost daily.

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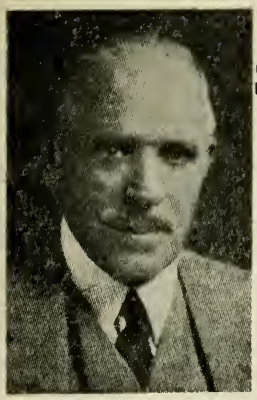

MEN OF SCIENCE and IMMORTALITY

Number Twelve in the series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL
of the Council of the Twelve

NUMBER TWELVE

RADIO FRIENDS: In the last three lectures we have discussed the question of life beyond the grave, quoting freely from the writings of outstanding scientists, philosophers and scholars. In the main, these men have not called upon revelation—the Bible—in support of their views. Our purpose has been to find out what science and philosophy says on the matter.

Science neither affirms nor denies the existence of life after death, we discovered, hence there is no foundation for atheistic assertions that science destroys our hopes of future life. This we can say positively, dogmatically, if you please. But philosophy asserts the reasonableness of such an existence. Indeed, both scientists and philosophers affirm that immortality is a logical requirement of purpose in the universe. If after the brief span of this life man goes out of existence, then, as pointed out by our thinkers, tremendous waste is involved. And so, logic, as well as other factors, has appealed to the reason and hearts of many great men of science so that they have been believers in God and a future life.

Testimony of President Burton

The late Ernest Dewitt Burton, one-time president of the University of Chicago, delivered an address some years ago on "Religion and Education", in which he said Jesus was the world's greatest thinker in the field of religion. "In short," he says, "Jesus was the first great exemplar of the scientific spirit as the most enlightened men of science understand and practice it today. He faced facts squarely, made them, rather than opinions, however ancient and honourable, the guide of his thinking and the basis of his action, set facts in relation one to another and penetrated beneath their surface to find their meaning . . . he reached the right conclusions, and realised an ideal of character than which we can think of no better."

The long history of science reveals that many of its greatest representatives regarded Jesus in much the same light as did President Burton. On the authority of Bishop Frederick D. Leete's admirable book on "Christianity in Science", I present the following facts relative to the religious faith of leaders in the history of modern science. In the preface Bishop Leete remarks that "In view of the evidence at hand, only a small part of which can be presented in one writing (there are 387 pages in the book), no one will deny that many good Christians have been scientists and many scientists firm believers in religion. . . . Religion has trained, inspired and crowned the greatest observers and discoverers."

From Chapter 8 on "Christian Men of Science," the following material is obtained. He asks: "Whose are the figures which stand out as colossi on the headlines of scientific history? Are they those of atheists and scoffers, or is there sufficient ground for the claim that our most godlike knowledge comes from the most godlike minds? What a roll it is which . . . bears inscribed upon it in letters of gold: Roger Bacon, Nicolaus Copernicus, Galileo Galilei, John Kepler, William Hunter, Robert Boyle, Blaise Pascal, Isaac Barrow, Isaac Newton, Gottfried Wilhelm Liebnitz, Carl von

(Continued on page 670)

Edito

By ANDRE K.

"Let the British Mis
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WARN YOUR NEIGHBOUR

I FELT impressed to tell the Saints of Birmingham in their Conference to warn their neighbours, first of the Restoration of the Church and Kingdom of God, secondly to explain the Plan of Salvation, and thirdly of the dire punishments which will follow the unbelieving and rebellious.

I desire to repeat the same counsel for the benefit of all the Saints in the British Mission.

If the second coming of Christ, as we are warned, is very near at hand, if the Lord is going to "cut His work short in righteousness" and bring the judgments upon this world, then the servants of His Church have great tasks to perform with all haste and, so to speak, without turning back.

The time will come that when these judgments are poured upon mankind, some of our members will find themselves in the midst of these judgments and sufferings. Some of them will not have prepared themselves to gather to Zion, because of worldly interests and lack of obedience to the principles of the Gospel and to the counsel of the Priesthood.

Every Latter-day Saint who will have his garments free from the stain of this generation is urgently counselled to warn his neighbour on the right and on the left, across the road, and at the back of his dwelling. The task is not very difficult:

Obtain from the Church in the British Mission a supply of literature which describes fully and plainly the meaning of the Gospel. Go to your neighbour and offer the tracts and pamphlets. explain the message of what the world commonly calls "Mormonism", and warn him that that which is predicted is going to come very soon. Tell him plainly what has been predicted.

There is no need to go far. Within an easy walking distance there are hundreds of families living who will at least know what God has in mind towards them.

Furthermore, call your children together. give each one of them a supply of tracts and send them out to distribute them among your neighbours. In this way the children will begin to learn early in their lives the meaning of preaching the message of the Restored Gospel, and this will lead them one day to a greater mission as Ambassadors of the Lord either in this land or abroad.

Latter-day Saints who will heed this counsel and earnestly fulfil it will know that they have done their very best towards their neighbours, whom the Lord said we should love as ourselves.

Let us, therefore, manifest our love to our neighbours, not only in kindly smiles and idle talk, but in giving them the message of the Restored Gospel for their own salvation.

DRINK AND DISEASE

An informal Conference convened in February in London by the Methodist Temperance and Social Welfare Committee and the United Kingdom Alliance. I was invited to attend.

Mr. Somerville Hastings, who will be the new Chairman of the L.C.C., presided. In his opening address he presented to the conference a grim picture, revealing the extent to which alcohol is being consumed today not only by the grown-ups but by the youth of this country. He sounded an alarm that unless something was done, and done quickly, the youth of this country will face, and in fact is facing, a disaster from the point of view of health. moral and spiritual survival. He stressed the fact that alcohol was responsible for a terrible increase in venereal disease among the youth of this country as well as for the destruction of all moral restraint.

Concluding his appeal, he stressed three aspects for consideration and frank discussion: (1) alcohol, (2) Press campaign

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gn go forth so that growth and increase ulfilled"

for a no-treating order, and (3) counter-attractions, neither too religious nor too highbrow.

Dealing with alcohol, he said that its influence was soul-debasing and body - destroying. The second aspect presented a difficult problem wherein many a youth becomes an addict to alcohol and other similar poisonous drinks through the treating in company of friends and acquaintances, and lack of moral courage to refuse a second or third drink. Thirdly, he asked for consideration of counter- attractions which would appeal to the youth of this country.

Dr. Otto-May, Dr. R. Cove-Smith, Rev. E. C. Urvin, Mr. A. Cecil Heath and Dr. Donald Soper in their addresses revealed further evidence of the awful situation which confronts the youth of this country. Last year there were 70,000 cases of venereal disease. Out of £1,300,000,000 spent on food, £500,000,000 was spent on alcohol. An unusual quantity of medicine is being sent to the armies to counteract V.D., which is increasing dangerously day by day. The production of beer, accepted as a pre-war highest standard of 30,000,000 barrels per annum, was giving the Government something like £220,000,000 in taxation.

One speaker said that his sister was in charge of a Remand Home, wherein there were 80 girls under 16. Forty-three of them were expectant mothers, but 63 of them had venereal disease. Two girls were daughters of Non-conformist ministers.

One of the speakers lamented the fact that no moral lead was being given to the nation by those in authority.

"What we need," was emphatically stated, "is the Moral Front. A strong body of men and women bent upon a campaign that would assert itself on the radio, in the Press and through public meetings to remedy the present situation among the youth of this country."

What are we going to do about it as a Church, Latter-day Saints?

Are our children safe from these moral and physical dangers?

Children are quick to grasp the simple truths explained logically and clearly. Honesty, cleanliness of body and mind, never lying, abstaining from smoking and drinking, praying night and morning, honouring our God and Jesus Christ, honouring our own parents, keeping the Sabbath day holy—a wealth of simple, living truths. Above all, teach them these things by your own example of life and conduct.

It is urgent, important, in fact it is binding upon us as parents to warn our children of the dangers which they face, teach them the sordid facts and give them a lead so that they may not fall into the clutches of Satan, who is destroying the body and the soul of God's children.

I urge every Branch President of our Church in this Mission to take this warning to heart, and call upon the membership to give them the solemn truth, the plain facts and a timely warning so that they may not claim ignorance and inexperience in facing the future.

Sunday School teachers, M.I.A. officers, Primary Mothers, Relief Society workers should take this warning to heart also and teach one another, teach those of our own youth who must be taught by them, and protect them by every righteous means at our disposal against the dangers that face them.

In America one million cases of V.D. were registered last year. More soldiers in one of our Dominions perished in the last war from this terrible disease than from the bullet. Countless millions, yet unborn, will suffer from the sins of their parents.

The Church stands firmly for chastity of both sexes. It warns every member to be clean, upright and in all respects a Saint of God—sanctified, holy and purified by the saving principles of the Restored Gospel.

A. K. A.

MEN OF SCIENCE and IMMORTALITY

(Continued from page 667)

Georges Cuvier, Humphrey Davy, Audre Marie Ampere, Michael Faraday, Joseph Rinne, Joseph Priestley, John Dalton, Henry, James Clerk Maxwell, David Brewster, John F. W. Herschel, Claude Bernard, James Young Simpson, Joseph Lister, Louis Pasteur, Lord Kelvin, and a host of others!" Students of science will recognise these names as those of men who were the foremost scientists of their day. Let us speak a little more of a few of them.

Copernicus, the great astronomer, is desribed as a man who was devoutly religious, full of faith and prayer. "He lived the life of a Christian, imitating his Master." It is said of him that neither his profound reverence for the Scriptures, nor his Christian faith was shaken by his discoveries

Both Galilei and Kepler were men, it is written, of undoubted piety and religious faith. Pascal, famous for his mathematical ability and for his experiments in hydrostatics and pneumatics, during the latter years of life devoted himself wholly to religion—writing and serving. Robert Boyle, whose name is familiar to all students of physics and chemistry, was a man whose "piety sanctified all his doings; it was not a theory, but a practice."

It is said that John Locke is no less distinguished for his virtues and piety as for his intellectual ability. It is said Locke's last words were, "Oh, the depth and the riches of the goodness and knowledge of God." John Ray, "ablest botanist and zoologist of his day," wrote as his most famous work a book entitled "The Wisdom of God Manifested in the Works of Creation". Leibnitz, famous mathematician and philosopher, declined election to the Academy of Science of Paris rather than abjure his Protestant religion.

Sir Isaac Newton

The "great glory of the Royal Society" and the chief of Cambridge University dons was Sir Isaac Newton. "It is doubtful whether any character of history save one, has ever received such tributes of praise and admiration as have been lavished upon Newton." "He did his work in a spirit of reverential and devout faith." "He was a "sincere and humble believer in the leading doctrines of Christianity and lived conformably to its precepts." He was distinguished for his knowledge of the Bible of which he wrote: "I find more sure marks of its authenticity than of any profane history whatever."

Earlier, a Swiss mathematician of whom all students know, was a profoundly religious man who conducted regular family worship in his home. Edward Jenner, discoverer of the efficacy of vaccination, was thoroughly religious. He believed in nature study as an approach to a knowledge of the Creator, and felt that religious training was essential to sound education. Laplace, "the Newton of France", lived and died a Catholic. Cuvier,: founder of comparative anatomy, was "warmly attached to that system of Christian faith and order which had been bequeathed to their country by the heroic Huguenots."

In the field of experimental electricity "the outstanding names from Galvani of the 18th century to Pupin and Millikan of the 20th century are names of religious believers." These include Galvani, Volta, Oersted, Ampere, Coulomb, Ohm, Faraday, Morse and Henry, whose names constitute the pillars supporting the science of electricity. All were sincerely religious, and believed devoutly in Jesus as the resurrected Saviour.

Dr. Millikan Confesses His Faith

Robert A. Millikan, one of the greatest experimental physicists of all time, speaks for himself in a pamphlet entitled "A Scientist Confesses His Faith". He says: "Materialism, as commonly understood, is an altogether absurd and utterly irrational philosophy, and is indeed so regarded by most thoughtful men. . . . Every one who is sufficiently in possession of his faculties to recognise his own inability to comprehend the problem of existence, bows his head in the presence of Nature, if you will, the God, I prefer to say, who is behind it all whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin 'to hear crudely atheistic views

expressed by men who have never known the deeper side of existence!' . . . I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God."

Michael Pupin, mentioned previously, professor Emeritus of Columbia University, another of America's outstanding scientists in the field of electro-physics, reveals in his books "The New Reformation" and "From Immigrant to Inventor" that he was a deeply religious man.

We shall mention here only one other name, that of James Clerk Maxwell, one of the greatest names in nineteenth-century science. "His name is a gleaming star in the firmament of Cambridge University. When occupied with the highest problems he had time and took care to lead his family, guests and servants in evening devotions. He was a regular attendant at Church."

The foregoing names of leaders in science who believed in God and future life ought to be an effective affirmation to a normal mind of the reasonableness of a faith in God and immortality. Confronted with these names the scoffer should be ashamed to assert that science destroys belief in future life. Such a statement would stamp him as an ill-informed shallow thinker.

Immortality is Demanded

One other thought: matter and energy are the two entities that go to make up the physical universe. And though science teaches that under extraordinary circumstances these are convertible, generally speaking, so far as man is concerned, they are indestructible, eternal. Is it reasonable then to claim that mind, the controller of these gross entities, is mortal, is destructible? The controlled, the material, is eternal, the controller, the spiritual, is indestructible. Does this seem reasonable?

In talk No. 8, we explained how human experience testifies that there is a God, testifies so certainly and strongly that faith is converted into definite, and positive knowledge.

Now, let us ask in all seriousness, does not the existence of God make the immortality of man, the acme of creation, a necessity? If God lives, is not a belief that death ends man's existence an absurdity of the grossest kind?

Concisely put, the situation, as I see it, is this: if death ends all there is no God. But there is a God. Human reason, and human experience, leave no doubt of this fact. On this point I speak with personal assurance. Hence, "if a man dies shall he live again?" is answered by reason most emphatically in the affirmative. The answer "Yes" is a necessary consequence of the existence of God.

But if you say my logic is wrong, I reply that my faith and your faith and the faith of a multitude of great thinkers still lead us to the same conclusion—we shall live beyond the grave.

Immortality Assured by the Resurrection of Jesus

In our last lecture we spoke of the resurrection of Jesus Christ. Judging from Biblical and other supporting evidence, does not reason force us to say that the resurrection of Jesus was a reality? And if His human life becomes immortal, does not this assure immortality to us? If the resurrection of one personality is a fact, must we not concede that the resurrection of every personality is a possibility?

An open-minded, prayerful examination of all the evidence—that furnished by nature, science, philosophy, and especially by human experience—leads to a conviction, to an assurance that God exists, that Jesus Christ lives, and that souls are immortal. From this conclusion many of us cannot escape, and freely admit that we have no desire to escape. We are grateful that to our own satisfaction we have been given "eyes to see, ears to hear, and hearts to understand." But in attaining this high degree of satisfaction it is only fair to admit that reason has been re-enforced by earnest prayer and an intense desire to know the truth. And so divine revelation to us personally has completed the knowledge that enables both the reason and the heart to join in testifying that God exists and that we shall live beyond the grave.

We shall continue our discussion of these all-important religious topics in our next lecture.

○ THE PROGRESS OF THE CHURCH ○

In Face of Great Opposition

SISTER EMMA B. EVANS, of Shiprock, was recently appointed with her husband, President Ralph W. Evans, to preside over the new Navajo-Zune Mission. She writes: "You would thrill with pride if you were to see the little one-roomed church which they reconditioned with the help of Jim Collyer, the Mormon trader there. It has a good floor, newly painted walls, good benches, bright Navajo colours at the neatly curtained windows. Our visit was unexpected, but vases of evergreen and flowers adorned tables and windows, and Brother Polocca was on hand to take charge of the meeting. . . . This staunch new member has held his ground and carried on in face of great opposition."

★

Artistry in Glass

THOUSANDS have admired the beautiful glassware exhibited in the most exclusive stores and shops throughout America, bearing the trade name of Dorothy C. Thorpe. Newspapers and periodicals frequently carry news of her fascinating art. People of wealth and influence clamour for her work, often requesting her to create special articles for them. Her talents have been commissioned by such well-known people as Ginger Rogers, Loraine Day, Clark Gable, the Duchess of Windsor, Leopold Stokowski, and many others. She is listed in "Who's Who in American Art." We echo the R.S.M. in an expression of pride that "she is ours".

★

The Lean Years Anticipated

IN line with the advice of Church leaders, a wheat project was undertaken in the Mound Fort Ward, Farr West Stake. First was ascertained the right kind of grain for storage purposes, then a survey of the ward was made, every family visited and the project explained. Problems of cost, methods of storage, distribution and haulage were all discussed and satisfactorily disposed of. The completion of the project found 68,000 lbs. of wheat stored by 71 families, which represents about 50 per cent. of the ward population. This, however, does not include numbers of families who stored wheat independently of the project.

★

Scandinavians Continue Active

CHURCH affairs are progressing in the Scandinavian countries of Sweden, Norway and Denmark, despite the handicaps of war and the Nazi occupation of two of the three nations. It is reported that tithing donations show a healthy stability. The spirit is generally fine, and the testimonies of the Gospel are stronger. Conferences are begun and brethren are fulfilling missions. The following is an extract from a letter received by Elder Thomas E. McKay from the Swedish Mission President: "On September 8, 1943, the Oslo Relief Society gave a good dinner to a number of their aged members. On that occasion those Saints enjoyed such food as had not for a long time been seen in many homes in Norway."

★

500 Brigham Youngs in London!

AN extract from the book "Life of Brigham Young," by his daughter, Susa Young Gates, price 7s. 6d., reads: "One was never left indifferent—one loved or hated Brigham Young. It was impossible to know him and not love and respect or to dislike if not to hate him." The book is filled with numerous gripping, soul-stirring incidents which go to make the life of one great man. The Mission Bookstore shelves contain 500 copies of this excellent work—and await the inclination of those saints who would have their testimony strengthened and who love a good story.

★

One Family—Eleven Missions

SISTER ELAINE DREDGE, of the Malad First Ward, has the distinction of being the eleventh child of Patriarch and Mrs. Jesse H. Dredge to be called to the mission field. She entered the Mission Home in Salt Lake City, November 15, 1943, prior to leaving for the Texas Mission.

March is "Free Survey" Month

ALMOST all active Saints throughout the Mission have an understanding of the principle of Salvation for the Dead.

Although this is a fact, the Mission Board were forced to consider this question: "Why do many Saints postpone their individual responsibilities in redeeming their dead?"

After discussion, the main reason for non-attention seems to be lack of understanding of the way to tackle the problem.

Therefore, we intend to "blaze the trail" for every Saint who will take the trouble to apply for a Free Survey.

Throughout March, a Survey, **free of charge**, will be sent to any Saint who complies with the following rules:

1. **Forward stamped addressed envelope for our reply.**
2. **Forward a Pedigree Chart and Family Group Record, and statement of research work previously performed.**
3. **Agree to follow the suggestions given.**

Brothers and Sisters in the branches, this is your golden opportunity to commence your research work.

This Free Survey will outline the way for you to obtain the data to extend your family pedigree. Once you know what to do the battle "is half won".

Do not procrastinate until it is too late; act now, and mail your request to the **Genealogical Dept., Mission Office, 149, Nightingale Lane, Balham, London, S.W.12.**

BRITISH MISSION
GENEALOGICAL BOARD.

SPRING DISTRICT CONFERENCES 1944

MARCH

11 & 12 MANCHESTER.—L.D.S. Chapel, Lower Sherriff Street, Rochdale.

18 & 19 NEWCASTLE.—L.D.S. Chapel, 7, Osborne Road, West Hartlepool.

25 & 26 SOUTH LONDON.—"Ravenslea," 149, Nightingale Lane, London, S.W.12.

APRIL

1 & 2 BRISTOL.—L.D.S. Chapel, Zion Road, off Clarence Road, Bristol.

8 & 9 NORWICH.—L.D.S. Chapel, 60, Park Lane, Norwich.

15 & 16 HULL.—L.D.S. Chapel, Wellington Lane, Hull.

22 & 23 WELSH.—L.D.S. Chapel, Penyard Road, Merthyr Tydfil.

MAY

6 & 7 SCOTTISH.—Masonic Hall, 30, Abbotsford Place, Glasgow, C.5.

Saturday: 4 p.m. District Officers meet with Mission Presidency.
7 p.m. Cultural Programme.

Sunday: Sessions at 10 a.m., 11.30 a.m., 2.30 p.m., and a final session timed according to local transport conditions.

Please refer to Branch Presidents for verification of these times.

Friendship
AMONG LATTER-DAY SAINTS
Through Letter Exchange

IT is always good to see friends meet, and it was good be at the Birmingham Pen Friends' and Servicemen's Conference and to watch the hands of hundreds of young people extended and grasped in friendly greeting. Surely that conference was unique. A packed dance floor and no scent of tobacco. Vigorous fun and enjoyment and no alcoholic revelry to mar it. Young men and women joining together in happy fraternity, with one great fundamental in common—the Restored Gospel of Jesus Christ.

We believe it is in accordance with the will of our Heavenly Father for the Youth of Zion to mingle together for purposes of education, sociability, and to enjoy all the wonderful facilities for progression at the disposal of the saints.

Voltaire. in "Henriade" calls friendship a gift of heaven. It is one of the most precious gifts of heaven when it promotes clean. healthy relationships between individuals; when it stimulates interest and understanding between people of different nations.

The Birmingham Conference was a success. We must have more like it. And behind it was the Pen Friendship League and those hundreds of letters which have brought people together from two continents.

We cordially invite all our brethren from overseas to attend our M.I.A.s and Fireside Meetings. Especially do we invite them to the coming Servicemen's Conference to be held in May, where they will enjoy renewing old acquaintanceships and establishing new and happy ones in an uplifting spiritual atmosphere.

Friendship becomes a source of inspiration to those who share its blessings. The Church encourages those who would extend their knowledge of people and Gospel subjects through the medium of the Pen Friendship League.

Here are some of the L.D.S. Servicemen who have recently registered at the Mission Headquarters. Don't be discouraged and say you cannot write letters. If you would have a friend you must be a friend. Write to them and they will be happy to write to you.

WRITE TO THE FOLLOWING c/o 149, NIGHTINGALE LANE, LONDON, S.W.12.

Frederick Ray Eskett, age 26, Elder, from Ontario, Canada; was a painter and decorator before he joined the Army.

Grant T. Eastwood, age 23, Elder, from Murray, Utah; was a carpenter in civil life.

Clement K. Earl, age 27, a Deacon, from Ashton, Idaho.

Benson H. Edwards, age 21, from Salt Lake City, Utah, a student before enlisting.

Coridan E. Farr, age 19, an Elder, from Arimo, Idaho, a farmer.

Leven Ferrin, age 21, from Pima, Arizona, an Elder; he has received the Air Medal and two oak leaf clusters.

Clarence L. Fields, age 20, an Elder, from Kitchener, Ontario.

Raymond W. Gammell, age 26, from Provo, Utah; a student.

John Price Gibb, age 22, from Magrath, Alberta; a schoolteacher.

Brigham R. Godfrey, age 22, from Clarkstone, Utah, an Elder.

Jesse Griffiths, age 23, an Elder, from Weston, Idaho.

Darwin Gubler, age 26, a Seventy, from Santa Clara, Utah.

Donworth V. Gubler, age 28, a farmer, from La Verkin, Utah; has fulfilled a mission to Germany, 1936 to 1939.

Loyal Hansen, age 25, a Seventy, from Preston, Idaho; he has fulfilled a mission.

Letters From Near And Far

Pte. Nephi H. Duersch,
Co. "C", 814 Eng. Dvn., B.N.

From Italy:

Dear President Anastasiou,

I thank you very much for the books you have sent to me. . . . I am certainly happy for the wonderful teachings of our Church. I get the "Era" from home, and it just gives me a thrill to read those wonderful sermons. One of the fellows in my tent reads a lot from this magazine.

I received the book "This Day and Always" for a Christmas present, and this book also my friend has enjoyed with me, and several times he has put in a good word for the Church. Quite often there are religious discussions among the fellows, and since I have been on a mission my opinion is sometimes asked.

Since I am cut away from the Church, this reading material and the Gospel conversations I have certainly have been a great help to me. I miss the times I had with you good people. May the Lord be with you all is the prayer of your brother,

(Pte.) NEPHI H. DUERSCH.

S/Sgt. F. D. Rappleye 19034115,
c/o P.M., New York.

Dear Brethren,

I have received your Christmas gift, "The Book of Mormon" and "Principles of the Gospel". It is indeed a fine gift, and I can't express how happy I was to receive it and to hear from you.

I wish I had been able to have seen more of and gotten better acquainted with our members in England. As I remember them they were the happiest people I met. They were so little distressed with wartime conditions, I could see the hand of the Lord in comforting those who are faithful.

I send you my best wishes and pray that 1944 will bring you much success.

FOSTER D. RAPPLEYE.

From Cornwall:

. . . I feel, however, that my education will be considerably broadened with a close study of the books you have sent me . . . I must say that I feel this gesture to be one of extreme goodwill on the part of the Church, and I am sure that every Church member will be forever indebted to you for the gift of these two fine little books.

A.C.2 DOUGLAS W. COLEBY.

M.E.F.:

6125 George Katene (Lieut.),
H.Q. C. 28 Pow. N.Z.E.F.

Dear Brethren,

. . . Approximately three years ago I was in London. Since then I have received copies of the "Star".

During the last three years my battalion has been committed in combat in Greece, Crete, 1st Libyan, El Alamein, 2nd Libyan and all following actions, until the final one in Tunis. The originals of the battalion can be counted on the fingers of one's hands, so I have been truly blessed. The "Star" has been a grand companion. It has kept before me this fact, that amidst all the horrors of bloodshed, strife and cruelty, there is a band of people with a sweet Ideal, striving to lift the weak above the mire. The "Star" has helped me when I needed spiritual comfort. The world in which we soldiers move is horrible, cruel and sinful, so once again I thank you.

Could you include on your "Star" list for the duration my sister, who is a V.A.D. in one of our hospitals in the Middle East? She is doing grand work, and as they all know that she is a Mormon I guess her work is well done.

God bless you all in your worthy endeavours. I realise your job is much bigger than mine. Keep it up, and may good fortune be yours.

G. KATENE, M.M.

Somewhere in England:

Dear President Anastasiou,

I would like to take time off at this time to express my humble thanks for the lovely time of inspiration and get-together we all had at the conference at Birmingham. Those days of conference were the most enjoyable that I have spent since I left home (America). I appreciate your interest in our temporal and spiritual welfare. I pray that the Lord will continue to bless the saints and the Mission in Britain.

Sincerely your brother,

STANLEY L. BRADY.

DO YOU KNOW?—Answers (from page 655)

1. What is a Law? (a) Rule of action and conduct imposed by a superior authority and enjoining what is right and prohibiting what is wrong: the laws of God; the law of Moses. (b) Statute, decree, order, act, bounds, Government, etc. (c) Spiritual, moral, temporal, economic, physical law. (d) Law of heaven; Celestial law. Terrestial, Telestial Law.

Examples: " . . . and by the prayer of your faith ye shall receive my **law**, that ye may know how to **govern** my Church . . . and ye shall see that my law is kept. D. & C. 41:3, 4. Now, O King, establish the **decree** that it be not changed according to the **law** of the Medes and Persians. Dan. 4:24. If thou will keep all His **statutes** (Ex. 15:26) after the **order** of Melchizedek Ps. 110:4. But your eyes have seen all the great **acts** of the Lord which he did. (Du. 11:7). Unto every law there are certain **bounds** (D. & C. 88:38) and the **Government** shall be upon His shoulders (Is. 9:6)."

2. What is a Commandment? (a) is often understood to mean a law, but more definitely an expression of divine will or order, to do, keep or observe the laws of the Creator. (b) Commandment may also be regarded as a law put into operation by an order of God in force. Give ear to his commandments and keep all his statutes. (Ex. 15:26).

3. What is the difference between the two? All laws are not commandments and vice versa. For example, the law of circumcision, United Order, the law of Carnal Commandments, the law of Moses, are no longer commandments, or in other words are not enforced.

A law is an unchangeable order, or principle, either spiritual or temporal, whereas a commandment is more often an expression of will, pleasure, desire or injunction to fulfil, obey or keep the law.

4. What is the implication of breaking a law or commandment? To break, ignore or disregard a definite, inflexible law, whether spiritual or natural, or a divine commandment, is to incur a severe or capital punishment, instant death, painful suffering of body and mind, and banishment or lesser kind of penalty or retribution.

Note: Nadal and Abihu, sons of Aaron, offered a strange fire and died before the Lord (Lev. 10:1). Uzzah was slain for touching the ark (2 Sam. 6:6). Adam and Eve transgressed the law by partaking of the forbidden fruit and were banished from the presence of the Lord in the Garden of Eden. Aaron, for failing to do honour to God at Meribah, was forbidden to enter Caanan (Num. 20:8-13). Korah, Lemuel, Datham, Abiram and two hundred and fifty men, who strove against Moses and Aaron, perished when " the earth opened her mouth and swallowed them up " (Num. 26:9-10). Gehazi, the servant of the Prophet Elisha, for disobeying the prophet, was punished with leprosy (2nd Kings 5:27). Joseph Smith, for disobeying the counsel of the Lord, lost for a time the gift of translation. Lamanites were punished with dark and loathsome skins. Nephites were entirely destroyed for breaking the laws and commandments of the Lord.

5. What is a curse? (a) The calling down, or invoking of divine anger or vengeance, involving death, misfortune, destruction upon a person or thing. (b) A blasphemous utterance, an impious word or expression, an oath, imprecation. (c) A source, cause of misfortune, misery, ruin. (Universal English Dictionary.)

Examples: I will not curse the ground (Gen. 12:3) and I will curse him that curseth thee (Matt. 5:44). Bless them that curse you. D. & C. 27:9 a land upon which there will be no curse, D. & C. 24:17. Cursed by the law.

6. What is a blessing? (a) Invocation or bestowal of divine favour, mercy, grace.

(b) A gift of God, nature, a benefit, advantage. (c) Grace, thanksgiving before or after food. (d) Bestowal of a prayer, supplication, for health, safety, release from pain, promise of a happy and safe life, mission, undertaking. D. & C. 18:45, Blessings from God are above all things; 58:4, after much tribulation come the blessings; 89:38, pray always and great shall be your blessing.

A. K. A.

Dr. Bennion again discusses—
MARRIAGE

MODERN young people marry because they are in love. Marriage makes possible the exclusive and complete possession of the one loved. This all-important motivation in our life today was almost wholly absent in ancient civilisation. It has only been in quite recent centuries that "falling in love" has been a prelude to the wedding. If one "fell" at all in ancient cultures, it was after the ceremony.

The girl of today, under the unconscious influence of movies, stories, and popular songs, may think of marriage as nothing but romance. Her only concern may be that she be not deceived in her feeling of love for a particular young man. In truth both love and other considerations are important, and the wise give to all factors the consideration merited.

No young girl should marry without being in love, without feeling a strong and exclusive romantic attachment towards a boy who feels the same way towards her. (Love does not lend itself easily to definition. Here we must assume a community of feeling on the subject.)

Certainly, marriage offers, as one of its greatest values and purposes the expression and development of love between man and woman. Sometimes unmarried people think that romance is present only in courtship days; the truth is that marriage is romantic, too. Happily married people feel a deep and abiding affection for one another, a love that is nourished continuously by innumerable thoughts and deeds of kindness and consideration. Married life is organised and sanctioned in such a way that two people can prove their love and devotion for one another, day in, year out and, in our faith, eternally. Love grows between man and woman like the love between friends grows and increases as we find occasion to prove and express it. Marriage provides for the most varied, continuous, intimate and complete expression of love and affection. This thought was expressed beautifully by Elizabeth Barrett Browning to her husband, Robert Browning, in her "Sonnets from the Portuguese:

"... I love thee with the breadth.
Smiles, tears, of all my life!—and if
God choose,
I shall but love thee better after death."

A second primary purpose of marriage is children. Marriage provides the acceptable and ideal condition for both motherhood and parenthood.

Things of great worth are not attained without paying a price. Children belong to this class. Under good conditions, pregnancy and childbirth are a healthful and satisfying experience for most women. Mothers are healthier and live longer than single women, according to all careful studies on the subject. Still, pregnancy and childbirth are accompanied by discomfort, pain and suffering. If a woman has faith, courage, love, and a good husband, she is glad to suffer for something as wonderful as a baby.

Children are a great blessing in marriage. They represent the completion of marriage. Marriage has been defined as the union of two people to create something greater than either one of them—a child.

Much of the joy of life comes from creation. Romain Rolland, a great French novelist, says that in creation we free ourselves from the prison of our bodies. All that we create is ours. Parents live in their children. When old age begins to sap the strength of a couple, they are able to relive their youth and feel their strength again in the youth and strength of their children and their children's children.

Marriage is begun with solemn vows of love and devotion. There is no thought of an end, it may endure for ever. Girls and fellows frequently ask: "When shall I marry?" The answer is, marry when you are prepared for marriage, when you feel that you can love a particular companion with all your heart, mind and soul throughout eternity.

—Dr. Lowell L. Bennion—"Today and Tomorrow"

★ DISTRICT ACTIVITIES ★

BIRMINGHAM—Sanatorium Patients and Staff attend L.D.S. Service

Our Birmingham District Representative informs us that on Sunday, January 30, 1944, at the invitation of the Matron, a most inspiring service was conducted by Home Missionary Supervisor Elder George Evans in the beautiful little chapel attached to the Groundslow Sanatorium. Elder Evans was assisted by Elder Leslie Dunn and two L.D.S. members of the Sanatorium staff, Nurse Catherine Evans and Nurse Gladys A. Gent.

The service was well attended by 90 persons including staff, patients, the resident physician and the Assistant Matron. The subjects of "Faith" and "Repentance" were discoursed upon by Brothers Evans and Dunn respectively. For the benefit of patients confined to their beds, the service was relayed into the wards of the hospital. Both brethren were well received, and invited by the Doctor and patients to take charge again.

This commendable effort was a project of the **Wolverhampton** Branch.

To commemorate the 1st Anniversary of the **Kingstanding** 269th Division M.I.A. Boy Scouts, a hearty feed, a talkie show, a scrimmage match and social activities, were held on January 22, 1944. The District Scout Commissioner was in attendance.

HULL—Tithing and Attendance Increases

Elder Eric Thorp, our Hull District Representative, reports that **Gainsborough,** although numerically small, has been very active during the last year. Attendance has conspicuously improved, and tithing has increased by over 50 per cent. Discussion classes for non-members are a particularly excellent innovation, recently introduced at this branch, which is under the presidency of Elder Wm. H. Fitchett.

We are also informed that in **Hull** Branch, too, tithing has increased 100 per cent. Congratulations on a worthy achievement.

IRISH—Members of U.S. Army Preside at Sacrament Service

On Sunday, February 6, 1944, at the **Belfast** Branch, the Sacrament Service was directed exclusively by United States Army brethren. Elder Willis A. Potter, of Salt Lake City, conducted, and Elders Hill and Nielson administered the Sacrament assisted by Elders Birmingham and Stewart.

The first speaker was Elder Brown, who addressed those present on Joseph Smith's first vision. He was followed by Elder E. White, whose subject was the prophecies of Joseph Smith. Two duets were then rendered by Elders Edwards and Birmingham, and greatly enjoyed by the congregation. Elder W. A. Potter was the concluding speaker in this unusual service at which 49 people were in attendance.

LEEDS

Leeds District Conference was held on February 12 and 13, 1944, in the L.D.S. Chapel, Bradford. The Mission President, Sister M. W. Anastasiou and Elder J. R. Cunningham,, 2nd Counsellor, were present at all sessions.

The Conference began on Saturday, February 12, at 3.35 p.m., with an Executive Session. The work of the district was fully reviewed, and President Anastasiou expressed his appreciation to the District Presidency and all concerned for the fine work accomplished.

In the evening, after an enjoyable repast of "sausages and mash", prepared by the Relief Society in aid of the Missionary Fund, a Cultural Programme containing a sketch by the R.S., songs, recitations and short talks on "The Glory of God is Intelligence", was well presented under the direction of District President F. Laycock. Approximately 80 in attendance.

On Sunday, February 13, a Testimony and Sacrament Service was held at 11 a.m., conducted by D. P. Fred Laycock. 16 members bore inspiring testimonies. Present, 29.

At 1 p.m. the session was conducted by D.P. F. Laycock. Sister Angela Anastasiou delighted all present by singing "I had such a wonderful dream, Mamma". Elder J. R. Cunningham discussed Sunday School work, and President Anastasiou the work of M.I.A. and Primary Departments. The sisters were encouraged to organise Home Primaries throughout the district. 67 present.

Branch President F. Laycock (Pudsey)

conducted the 2.30 p.m. session, which began with the Singing Mothers rendering "O, it is wonderful". General, Mission and District authorities were unanimously sustained. D.P. Fred Laycock reported the progress of the district and showed marked optimism for the future. Sister Phyllis Stocks gave an inspiring speech on the Conference theme, "The Glory of God is Intelligence", and Elder Lawrence Moore discoursed ably on "The Degrees of Glory". Elder J. R. Cunningham dealt with Home Missionary and Genealogical work, paying tribute to the labours of Elder Geo. Camm, Leeds District Genealogical Supervisor. About 97 people were in attendance when the session was divided, the Priesthood to convene with President Anastasiou and the Sisters with Sister M. W. Anastasiou, Mission R.S. President.

The final session commenced at 4.40 p.m. after two hymns had been rendered by the District Priesthood. D.P. Fred Laycock conducted. In Elder Cunningham's address, he strongly emphasized the urgent nature of the work of spreading the Gospel. He explained various prophecies contained in the Book of Revelation. Sister M. W. Anastasiou, after paying tribute to the work of two missionaries from the Leeds District, gave several moving anecdotes, illustrative of the value of practical religion in relation to our Youth.

President Anastasiou concluded the Conference with a stirring speech on "The Glory of God is Intelligence". It was with regret that the meeting was closed at 6.30 p.m., due to "Black-out". 95 people were in attendance. A wonderful spirit prevailed throughout the Conference.

LIVERPOOL—Civic Opening of Conference

Liverpool District Semi-Annual Conference, held on February 5 and 6, 1944, in the L.D.S. Chapel, Burnley, was opened by His Worship the Mayor of Burnley, Councillor Taylor, who remarked how he had been impressed with the bearing of the two missionaries who had called upon him. He expressed the thought that the Church and its members were rapidly overcoming prejudices and bias that existed in this country. He was delighted to have had the privilege of attending the Conference.

Mission President A. K. Anastasiou, who was present at all sessions, made a suitable reply to the Mayor, prior to His Worship leaving for further engagements. Elder Clifford Hartley, 'Millennial Star' representative, acted as sponsor to the Mayor.

On Saturday, at 4.30 p.m., a Cultural Programme, conducted by Elder J. R. Moore was well presented and included short talks by Sisters Olga Wilkinson and Lilian Owens, on the conference theme, "The Glory of God is Intelligence," a quartet, Brothers Wilkinson, Hartley, Beverley and Jones, and recitations by Sister M. W. Anastasiou and Brothers J. R. Moore and B. Beverley. Another talk followed by Brother G. A. Holmes of Nelson and a duet Bros. Smith and Taylor. Short stories were told by Brothers J. R. Cunningham and C. Hartley. A Social and Dance commenced at 6.30, and was enjoyed by 60 people.

On Sunday, February 6, 1944, a Testimony and Sacrament Service was held at 10 a.m., conducted by District President P. L. Cookman. Fifteen people bore inspiring testimonies of thanksgiving. Present 36.

At 11.30 the first General Session was conducted by President Cookman. Elder J. R. Cunningham gave a stimulating address on Sunday School work, after which Sister Augusta M. Edwards of Birmingham discoursed upon Primary and M.I.A. projects. President A. K. Anastasiou gave an excellent address on "The House of Israel". There were 76 in attendance.

The second session, convening at 2.10 p.m., was conducted by Elder J. R. Moore. The Branch Presidents of the Liverpool District rendered a sacred song, "See the Mighty Angel Flying", after which the General, Mission and District authorities were unanimously sustained. Sister H. Sands and Elder H. E. Heyes both gave enlightening and interesting talks on Intelligence. President Anastasiou dealt effectively with Home Missionary work, and Elder Cunningham with Genealogical work. Missionaries Beverley and Wright gave excellent talks on the "Oracles of God" and "Knowledge and Wisdom" respectively. Seventy-eight people were in attendance when the session divided, the Priesthood to convene with President Anastasiou and the sisters with Sister M. W. Anastasiou, Mission Relief Society President.

The final session convened at 5 p.m., and was conducted by D.P. Parkin L. Cookman. The first address was delivered by His Worship the Mayor of Burnley, and was followed by a word of appreciation and greeting from President Anastasiou. Sister M. W. Anastasiou spoke inspiringly of the youth of the Church.

President Anastasiou presented an excellent address on "The Glory of God is Intelligence", after which a solo was rendered by Mr. Duckworth. Elder J. R. Cunningham was final speaker. Everyone present commented on the wonderful spirit of the Conference. There were 87 in attendance.

MANCHESTER

Our Manchester District Representative, Sister Ivy Woodhead, writes: On Saturday, January 22, 1944, the Annual Social and Prize Distribution was held in **Oldham** Branch Chapel, under the direction of Sister Mary E. Wynn, Sunday School Superintendent. An excellent tea was provided by Sister Wynn and her counsellors, and during the evening District President Albert Woodruff presented the prizes. A special prize was awarded to Miss Jean Midgley, who has only one "excused" mark for the past year. The remainder of the evening was devoted to games under the direction of Sister Emma Wynn, and dancing to music provided by Sister Janey Boyer at the piano. More than 50 members and friends attended.

On Sunday, February 7th, 1944, at the **Rochdale** Branch, the services in the afternoon and evening were conducted by the Officers of the Sunday School, under the direction of District Supervisor Sister Rose Mellor. During the afternoon meeting talks were given by Sunday School children, and delightful singing completed the programme. At the evening meeting Sister Marion Baron was the opening speaker, followed by Sister Rose Mellor, who later presented prizes for regular attendance at Sunday School during the previous year.

NORTH LONDON

The **North London District Conference** was held at the L.D.S. Chapel, St. Albans, on January 29 and 30, 1944. President Andre K. and Sister Marie W. Anastasiou were in attendance at all sessions.

At 6.15 p.m., on Saturday, January 29, a Cultural Programme was presented under the direction of District President Wm. O. Chipping. Elders J. Bullock and A. Osborne, and Sister W. Smith, gave inspiring addresses on the theme of the Conference, "The Glory of God is Intelligence", and musical items were rendered by Elders J. Smith, E. G. Osborne, and President Anastasiou and Sisters Bullock, E. Smith, Cook and Emery, and the St. Alban's Chorus, to an appreciative audience. Brother J. Smith and Sister M. W. Anastasiou contributed delightful recitations, and short stories were told by Brothers A. J. Willmott and A. Osborne. A selection of gramophone records finished an enjoyable evening. Present, 27.

On Sunday, after a short prayer meeting held at 9.40 a.m., a Testimony and Sacrament Service commenced at 10 a.m., conducted by Pres. W. O. Chipping. There were 28 people present, every one of whom bore a testimony of thanksgiving.

The first General Session convened at noon, conducted by Elder W. H. Gadd. The 13 Articles of Faith were individually recited by members of the Sunday School, and the Fourth Section of D. & C. by Sister G. Osborn. The speakers were Elder J. R. Cunningham, who spoke on Sunday School work, stressing the sensitivity of young minds, and President Anastasiou, who gave counsel regarding the formation of new Primaries. Present, 49.

Elder H. Chipping conducted the second session at 2.15 p.m. Elder A. B. Willmott spoke stimulatingly on the theme of the Conference, and Elder E. G. Osborn on the necessity for living the laws of God. President and Sister Anastasiou rendered a duet, "Nearer my God, to Thee". The President then reviewed Home Missionary work, and outlined the new Correspondence Courses. Genealogical projects were discoursed upon by Elder Cunningham, after which the session divided, the Priesthood to meet with President Anastasiou, the Sisters with R.S. President M. W. Anastasiou. Present, 61.

At 5.30 p.m. the final session convened, conducted by District President Chipping. The names of General, Mission and District authorities were presented by District Clerk W. Taylor-Smith, and unanimously sustained. Songs were rendered by Brother Bullock and Sisters Jolliffe and Smith. President Chipping presented a report of the District, and stressed the need for faithfulness. Elder Cunningham, in an address which followed, suggested that a percentage of the weekly income should be set aside for Genealogical work. The youth of the Church was the subject of a moving address by Sister Anastasiou.

In summing up, President Anastasiou defined the difference between Intelligence and Intellect, and reiterated the Seven Keys. He emphasized the need for worthy partaking of the Sacrament, for therefrom comes sanctification and consecration. A spirit of unusual strength and beauty prevailed throughout the Conference, and was remarked upon by all fortunate enough to attend. Present, 53.

NORWICH

On Sunday, February 6, 1944, the Annual Prize-giving for the Sunday School children of the **Lowestoft** Branch took place. Branch President Sidney W. Coleby distributed the prizes, which were prepared by Sister Florence Gowing, Second Counsellor in the Sunday School Superintendency.

NOTTINGHAM

Elder Frank Sims, our Nottingham District Representative, informs us that all branches in this district report good meetings during the last month, in spite of inclement weather. In this direction the saints are showing a very commendable determination to attend their meetings. At the Fast and Testimony meetings held on February 6, 1944, many inspiring and heartfelt testimonies were borne. All seemed glad of an opportunity to testify to the Lord's goodness toward them and their loved ones.

A Baptismal Service was held in the Public Baths, Arnold, Nottingham, on February 19, 1944, under the direction of the District Presidency. During the service, which was conducted by Elder Samuel Pears, District President George E. Gent spoke on the subject of Baptism, and Elder Samuel Pears on "The Holy Ghost".

Elder Harry Hall, President of the Nottingham Branch, baptized Kenneth Bryan Burgess and Ronald Anthony Burgess. Kenneth Bryan Burgess was later confirmed by Elder George E. Gent, and Ronald Anthony Burgess by Elder George S. Allen.

There was an unusually large attendance at the **Nottingham** Branch Sacrament Meeting held on Sunday, February 20, 1944. One of the speakers was Elder Wilbur S. Murdock, of Salt Lake City, now serving in the American Army, who had previously fulfilled a mission in the Spanish-American Mission. He related how he had tried for some time to locate the Nottingham Branch hall, and how finally, after making it a matter of prayer, he had been directed to it. Sisters Ena Bannatyne and Olga Emery, two lady missionaries, both delivered very instructive and interesting addresses.

SCOTTISH

A Social Evening in aid of the Missionary Fund was held in the home of Branch President Thomas M. Graham in **Airdrie** on Thursday, February 3, 1944. Thirty members and friends enjoyed a programme of music and games, and a considerable sum of money was collected and set aside for the missionary fund.

It has been reported that several Cottage Meetings have recently been held in **Edinburgh** at the home of Elder Calder. These meetings, conducted by District President A. H. Willmott, assisted by Elder G. H. Bailey, have been notable because of the fine spirit which has prevailed. This is a happy augury for the future of this branch, at present denuded of its Priesthood by the call of National Service. The Edinburgh Branch must surely flourish when these brethren, returned home from serving the King, can devote their time and energy to serving the King of Kings.

SHEFFIELD

Sheffield District Conference, held on February 19 and 20, 1944, at the L.D.S. Chapel, Sheffield. President and Sister A. K. Anastasiou and Mission Counsellors Geo. H. Bailey, Senr., and James R. Cunningham were present.

On Saturday, February 19, at 4.30 p.m., a Baptismal service was held under the direction of Sheffield B.P. Harry V. Bailey. Shirley Laycock was baptized by Elder G. W. Laycock and confirmed by President A. K. Anastasiou. Shirley Snow was baptized by B.P. J. Snow and confirmed by D.P. Geo. H. Bailey, Senr. The speakers were President F. Laycock of the Leeds District and Elder Robins of the United States Army.

At 6 p.m. a Cultural Programme commenced under the direction of D.P. Geo. H. Bailey. Artistes were Brothers B. Mottishaw, J. Snow, G. R. K. Birkhead, F. Smith, G. W. Laycock, and Sisters G. Thornton, O. Snow, I. Bailey, J. Birkhead, W. Bailey and B. Birkhead. A chorus conducted by Sister O. Snow, and a play, "Extracts from 'Little Women'", were greatly appreciated. Refreshments were provided by Sheffield Branch R.S., after which 80 people enjoyed games and dancing.

On Sunday, February 20, 43 people were present at the Testimony and Sacrament Service at 10 a.m. Twenty-eight people bore testimonies, and the wonderful spirit prevalent at that meeting will long be remembered by those who attended.

The first General Session began at 11 a.m., conducted by Elder Fred K. Birkhead. The Articles of Faith were recited by Brian Mottishaw, Shirley Snow, Shirley Laycock and Roy Birkhead. Elder J. R. Cunningham then discussed problems connected with Sunday School work,

and President Anastasiou those of M.I.A. The President urged the sisters to organise Home Primaries wherever possible. D.P. George H. Bailey, the next speaker, counselled the members to study their own religion more, and advocated the Correspondence Course. There were 70 people present.

Brother Joseph T. Quinney, first counsellor in the District Presidency, conducted the second session at 2.30 p.m. The District Chorus, conducted by Sister O. Snow, sang "The Voice of God is heard again," after which Brother George R. K. Birkhead gave an excellent address on the Conference theme—"The Glory of God is Intelligence". Another Chorus rendering of "Daniel's Wisdom May I Know" preceded an inspiring talk by Sister Elsie Quinney concerning Celestial Beings. Elder Cunningham then discussed the importance of Genealogical and Home Missionary work, after which the session divided—the Priesthood and the sisters to discuss their problems with President and Sister Anastasiou respectively. Present, 70 people.

The final session commenced at 5 p.m., President George H. Bailey, Senr., conducting. The District Chorus sang "Thou art everywhere before us". General, Mission and District authorities were unanimously sustained. The first speaker, Elder J. R. Cunningham, addressed the congregation on "Gathering", tracing the genealogy of the Priesthood from Noah to the present dispensation. The District and Branch Presidencies then sang "See the Mighty Angel Flying". Sister Marie Anastasiou, the next speaker, stressed the importance of giving advice and understanding to the youth of the Church. The final speaker, President Anastasiou, discoursed upon the practical aspect of Mormonism, and pointed out the high standard of education which prevailed among Mormons. He cited the United Order as a solution to the world's problems. There were 80 people present, and all felt encouraged and uplifted, to continue in the Lord's work.

BIRTHS AND BLESSINGS

WARNES.—The infant daughter of Brother and Sister Arthur Warnes of the Clayton Branch, born December 1, 1943, was blessed on Sunday, January 23, 1944, by Branch President Tom Ledgard, and given the names Linda Mary.

McKAY.—On Sunday, December 19, 1943, at Airdrie, the infant daughter of Brother and Sister McKay, born November 27, 1943, was blessed by Elder A. H. Willmott and given the names Danielle Louise.

BAILEY.—On Sunday, January 16, 1944, at the Sheffield Chapel, the infant son of Brother Kenneth and Mrs. Bailey, born December 26, 1943, was blessed by Brother James R. Bargh and given the names Paul Kenneth.

MARRIAGE

COOK—MARSHALL.—On Saturday, February 19, 1944, at the L.D.S. Chapel in Norwich, the marriage took place of Elder Marion Sherman Cook, United States Forces, and Sister Peggy Madge Marshall, a member of the Norwich Branch. Branch President Alfred F. Woodhouse officiated.

DEATHS

HIGGINSON.—The death occurred on January 22, 1944, of Sister Martha Higginson, aged 68 years, of the Manchester Branch. She was interred on January 25, 1944, at St. Chads, Winsford, after a short funeral service conducted by Brother B. W. T. Norman. The grave, which had previously been dedicated for the parents of Sister Higginson, was not dedicated again.

LENNAN.—On November 18, 1943, the death occurred of Sister Mary McCulloch Lennan, a member of the Airdrie Branch, Scotland, at the age of 23. Prior to her illness, Sister Lennan had been active in Beehive work.

HARDY.—The death occurred on February 20, 1944, in Tunbridge Wells, of Sister Elizabeth Ellen Hardy, aged 46 years, wife of Brother James G. Hardy. Sister Hardy was interred at Burnley Cemetery on February 25, 1944, after a funeral service conducted by Branch President William Duckworth, who also dedicated the grave. A memorial service was held in Burnley Chapel on Sunday, February 27, 1944.

ERRATA

We regret an error which occurred in the reporting of Newcastle District Activities. Our presentation conveyed the quite erroneous impression that the money from the Sunderland Bazaar belonged to the Newcastle District instead of to the Sunderland Branch, and that the social at which 200 people were present was at Sunderland instead of at West Hartlepool.

We extend our apologies, and trust that the facts are now correct.

From the Mission Field

REPORT OF THE BRITISH FULL-TIME MISSIONARIES FOR JANUARY, 1944

	Hours
To and from Work	557
Tracting	401
Visiting Friends	63
Visiting Saints	422
Attending Meetings	305
Studying	551
Office Hours (including Mission Office)	799
	3098

No of Calls answered while Tracting	3636
No. of Invitations in while Tracting	33
No. of Visits to Investigators	29
No. of Gospel Conversations	571
Copies of Book of Mormon loaned	1
Copies of "Star" sold	35
Pamphlets sold	127
Pamphlets given away	96
Tracts distributed	3413
Meetings Attended:	
Sacrament, Fast and Special	146
Priesthood	17
Average Monthly Expenditure	£8
No. of Missionaries	16

MISSIONARY MOVEMENTS

RELEASE

Elder William Lyons Buchanan was honourably released on February 6, 1944. For the past five months he has been labouring in the Birmingham District, where he has done much good work.

TRANSFERS

Priest John F. Leach was transferred from the London District to the Mission Office on February 3, 1944.

Elder George Henry Bailey, Jnr., was transferred from the Scottish to the Birmingham District on February 5, and from there to the Liverpool District on February 10, 1944.

Priest Fred Laycock, Jnr., was transferred from the Birmingham District to the Liverpool District on February 10, 1944.

Elder William Wright was transferred from the Liverpool District to the Scottish District on February 9, 1944.

Elder Briton Beverley was transferred from the Liverpool District to the London District on February 9, 1944.

HOME MISSIONARIES TOO!

Here are extracts from further letters received from Home Misionaries in response to the Mission Presidency's appeal to continue their labours for a further year:

"I shall be pleased to do my best and carry on until the end of this year as you request. . . . I am a busy man, but I am too deep in this Missionary work to permit it to be crowded out."

H.M. ROBERT L. DUNN.

"I am studying the Gospel very deeply, and I am truly enthused about the many wonderful things which I have read. I hereby pledge my fullest support as a home missionary. . . ."

H.M. JAMES MAYBURY.

"Sister Osborne and myself are only too happy to agree to a further 12 months' service. Like many others, we deem it a privilege to serve, and will do our utmost to carry out the work we are called for."

H.M. ALAN E. OSBORNE.

"The Happiest Years"

"Those Were the Happiest Years of My Life!"

Who has not heard this testimony from the lips of young men and women who have represented the Church of Jesus Christ of Latter-day Saints in all the world?

Thousands of young men and women who have so witnessed know the reason for this happiness. They had been crusading for a cause that was as dear to them as life itself, and there was the joy of challenge in the day-to-day combat with sin and error. They had lived in faith with little concern for mercenary things, knowing that an over-ruling Providence would care for their every need. They had known the fundamental beauty of friendship from the splendid companions with whom they had lived and worked and prayed. They had thrilled to the growth that comes of witnessing new scenes and living among strange people.

—The Missionary's Handbook.

WIT'S ENDS

IN A LIGHTER VEIN

ALL IN GOOD TIME

"Let me tell you," he said to the publisher, "that my novel will be read when Shakespeare and Tolstoy and all those people are forgotten."

"Exactly, my dear sir, and not a day before."

HE'S TELLING HIM!

Diner: "Waiter, are you sure there is no horse meat in these sausages?"

Waiter: "I can assure you sir, there's no meat in them at all."

FAIR ENOUGH

An ancient car drew up at the gate of a toll-bridge.

"One shilling," said the toll-keeper.

"She's yours," said the driver.

THE LOTTERY

Husband: "Whether marriage is a failure or not, I certainly think some are more fortunate than others in what they get."

Wife: "I quite agree. For instance, you got me, but I got only you."

FAMILY SECRETS

"I'm sorry, sir," said the hotel proprietor, "I wouldn't cash a cheque for my own mother."

"Well, I suppose one knows one's own family best."

RETORT COURTEOUS

Customer (irritably): "Why is it I never get what I ask for at this shop?"

Shop Assistant: "Perhaps it's because we're too polite, Madam."

THE VIRTUOUS ONE

After reproving an elder son for smoking, father thought he would make a good job of it, and asked the youngest, aged nine, if he was guilty of the habit.

"Not me!" was the bold reply. "I've given it up!"

NOT IN HERE

The newcomer knocked on the pearly gates and St. Peter's voice called "Who's there?"

"It is I," answered the newcomer.

"Well, get out. We don't want any more school teachers."

GETTING A BITE

As soon as he entered the restaurant the chronic grumbler began to complain. When the soup reached him, he exclaimed:

"Hey, waiter, there's a fly in my soup."

"Grab your fork," advised the waiter. "Maybe a trout will come to the surface."

SUCH IS LIFE

Topsy (seven-year-old): "Mamma, if I get married, shall I have a husband like father?"

"I expect so," replied Mother, slightly puzzled.

"And if I don't marry, shall I be like Aunt Kate?"

"Yes, I suppose so."

"Mamma, it's a hard world for us women, isn't it?"

HE SYMPATHISED

Tommy had been misbehaving himself, and Mother had threatened him with a thrashing. To avoid this Tommy kept well out of reach and finally got up into his room and went to bed.

Some time later, Father, having been informed of his son's pranks, came up, opened the door and quietly tip-toed towards the boy's bed.

A voice from under the clothes came softly: "Is she after you, too? Hop in."

NOT SURPRISING

The chemist read this message:

Please give enclosed child one anecdote, as baby has swallowed a stone date and is now historical.

until they know the things of God for themselves and become certain that they are walking in the path that leads to everlasting life; then will envy, the child of ignorance, vanish and there will be no disposition in any man to place himself above another; for such a feeling meets no countenance in the order of heaven. Jesus Christ never wanted to be different from his Father. They were and are one. If a people are led by the revelations of Jesus Christ, and they are cognizant of the fact through their faithfulness, there is no fear but they will be one in Jesus Christ, and see eye to eye.

Practice your religion today, and say your prayers faithfully.

The duty of the Latter-day Saints is to pray without ceasing and in everything to give thanks, to acknowledge the hand of the Lord in all things, and to be subject to his requirements.

You know that it is one peculiarity of our faith and religion never to ask the Lord to do a thing without being willing to help him all that we are able; and then the Lord will do the rest.

I shall not ask the Lord to do what I am not willing to do.

Do not ask God to give you knowledge, when you are confident that you will not keep and rightly improve upon that knowledge.

Let us be humble, fervent, submissive, yielding ourselves to the will of the Lord, and there is no danger but that we shall have his Spirit to guide us. If we will open our lips and call upon our Heavenly Father, in the name of Jesus, we will have the spirit of prayer. I have proved this to be the best way. If we do everything in the season thereof, attending to our order and at the right time, all will prayers and daily labours in their proper go well.

When you get up in the morning, before you suffer yourselves to eat one mouthful of food, call your wife and children together, bow down before the Lord, ask him to forgive your sins, and to protect you through the day, to preserve you from temptation and all evil, to guide your steps aright, that you may do something that day that shall be beneficial to the Kingdom of God on the earth. Have you time to do this? Elders, sisters, have you time to pray?

Say your prayers always before going to work. Never forget that. A father—the head of the family—should never miss calling his family together and dedicating himself and them to the Lord of Hosts, ask the guidance and direction of his holy spirit to lead them through the day—that very day. Lead us this day, guide us this day, preserve us this day, save us from sinning against thee or any being in heaven or on earth this day! If we do this every day, the last day we live we will be prepared to enjoy a higher glory.

There are times and places when all should vocally repeat the words spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.

If the Devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind.

Let every Saint, when he prays, ask God for the things he needs to enable him to promote righteousness on the earth. If you do not know what to ask for, let me tell you how to pray. When you pray in secret with your families, if you do not know anything to ask for, submit yourselves to your Father in Heaven and beseech him to guide you by the inspiriations of the Holy Ghost, and to guide this people and dictate the affairs of his Kingdom on the earth, and there leave it. Ask him to put you just where he wants you, and to tell you what he wants you to do, and feel that you are on hand to do it.

TREASURES OF TRUTH

THE COMMUNICATION BETWEEN GOD AND MAN

Brigham Young

THE SPIRIT OF GOD

THE Spirit of the Lord enlightens every man that comes into the world. There is no one that lives upon the earth but what is, more or less, enlightened by the Spirit of the Lord Jesus. It is said of him, that he is the light of the world. He lighteth every man that comes into the world and every person, at times, has the light of the spirit of truth upon him.

All who would understand the things of God must understand them by the Spirit of God.

The light of the Spirit upon the hearts and understanding of some Latter-day Saints is like the peeping of the stars through the broken shingles of the roof over our heads, when we are watching through the silent watches of the night and behold the glimmer of a twinkling star.

No man can gain influence in this Kingdom, and maintain himself in it, or magnify his calling, without the power of God being with him. Persons must so live that they can enjoy the light of the Holy Spirit, or they will have no confidence in themselves, in their religion, or in their God, and will sooner or later turn from the faith.

You need the Spirit of the Almighty to look through a man and discern what is in his heart, while his face smiles upon you and his words flow as smoothly as oil.

There is not a man upon the earth who can magnify even an earthly office, without the power and wisdom of God to aid him.

REVELATION

No person can receive a knowledge of this work except by the power of revelation.

The spirit of revelation, even the spirit of eternal life, is within that person who lives so as to bear properly the yoke of Jesus. The heavens are open to such persons, and they see and understand things that pertain to eternity, and also the things that pertain to this earth.

How can you know the Latter-day work to be true? You can know it only by the spirit of revelation direct from heaven.

What proved this work true to you in England, Ireland, Scotland, Germany, France, the United States, etc.? Was it not the spirit of revelation that rested upon you? Then why should you lose the spirit? You should add to it day by day; you should add as the Lord gives—a little here and a little there, and treasure up truth in your faith and understanding, until you become perfect before the Lord and are prepared to receive the further things of the Kingdom of God.

No earthly argument, no earthly reasoning, can open the minds of intelligent beings and show them heavenly things; that can only be done by the Spirit of revelation.

PRAYER

Let all persons be fervent in prayer,

(Continued on page iii of cover)

The Ludo Press (T.U.), 373, Earlsfield Road, London, S.W.18.